

# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

## NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

## THE NEW SOCIETY FOR PSYCHICAL RESEARCH.

In *Light* for April 27th, we find the manifesto of the new Society which has just been organized at London under the above title. The following extracts will be read with attention, especially by our Asiatic Branches, whose lines of research, as prescribed by the President-Founder, are almost identical with these:—

"It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:—

"1.—An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.

"2.—The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

"3.—A critical revision of Reichenbach's researches with certain organisations called sensitive, and an inquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs.

"4.—A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

"5.—An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

"6.—The collection and collation of existing materials bearing on the history of these subjects.

"The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognise the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

"Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansions, Richmond Hill, near London."

It was intended, in founding the British Theosophical Society, our London Branch, to cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those "Great Masters of the Snowy Range of the Himavat," whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale,—"is known throughout all Tibet and China." While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading of books and papers and propounding of theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach's new Force), and Mediumism. This should be changed, for the subjects above named are the keys to all the world's Psychological Science from the remotest antiquity down to our time. The new Psychic Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world's good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit and Pali literature of their respective countries, and who were never yet brought, either by governmental or any private agency, into collaboration with European students of Psychology. Let the London savants but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychic Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevillard, Bureq and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY.

very thing, and makes no secret of it. Experience (see the published annual Reports of the Foreign Missions of Christendom) has proved that there is scarcely any hope of converting adult educated Hindus, so the policy is now shaped to get hold of the unsophisticated and the young. If Hindus do not like it, they have an easy remedy within their reach. Let them put into an Education Fund some of the money they squander on childish show; organize a system of Aryan non-Christian schools, especially for girls; and heed the advice of the writer in question, and prevent their "*pardanashin* ladies from being visited by the members of the Zenana Mission."

### COMING EVENTS FORETOLD.

[When, in answer to a direct challenge, the author of *The Occult World* wrote to the *Bombay Gazette* (April 4, 1882), he began his letter with the following profession of faith:—"I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge." Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayanagar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts, which would still more strongly corroborate our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall, leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru prefigure the events, which have had so complete a fulfilment.—Ed.]

#### STATEMENT OF THOLUVORE VELAYUDHAM MUDELIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author of "HINTS ON ESOTERIC THEOSOPHY."

SIR,—I beg to inform you that I was a *Chela* of the late "Arulprakasa Vallalare," otherwise known as Chithumbaram Ramalinga Pillay Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these *Mahatmas pro* and *con*—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above mentioned ascetic, Ramalingam Pillay.

He was born at Maruthur, Chittambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eye-witnesses to have been able to recite the

contents of the works of Agustia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long*; and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or "miracles," with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:—

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the *Mahatmas*—to foreigners, who would receive it with joy;

(2) that the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years;

(3) that the use of animal food would be gradually relinquished;

(4) that the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) that what men call "God" is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) that men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, &c., &c.

In the year 1867, he founded a Society, under the name of "Sumarasa Veda Sanmarga Sungham," which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained

an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his *Chelas*, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to re-appear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed—

“You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the North of India.* You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country.”

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDELIAR, F.T.S.

Witnesses: { MUNJACUPPUM SINGARAVELU MUDELIAR,  
President of the Krishna Theo. Socy.  
COMBACONAM ARAYAMUDU AYANGAR,  
Fellow of the Nellore Theosophical Society.

“The official position of Vellayu Pandit as one of the Pandits of the Presidency College is an ample guarantee of his respectability and trustworthiness.”

G. MUTTUSWAMY CHETTY,

Judge of the Small Cause Court, Madras,  
Vice-President of the Madras Theo. Socy.

EDITOR'S NOTE.—This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris.

In June, we were told to proceed to the United States where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called “materialization of Spirits.” November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence begun with friends in India, which resulted in the transfer of the Society's Head-quarters to Bombay in February, 1879.

## HUMAN MAGNETISM.

BY CAMILLE FLAMMARION,\* M.A.S., F.T.S.

(Translated from the *Voltaire* Issue of March 3, 1882.)

For some years, the question of human magnetism has been making progress, thanks to the agitation in connection with the subject, and thus attracted the attention of the most sceptical; thanks also to the physiological experiments of Doctors Charcot, Dumontpallier, Barette, and to the researches of numerous students of this unexplored force, amongst whom it is just to give a first place to M. Alphonse Bué.

It must be admitted that science makes use at times of many a round-about way in order to attain its end, and that, if ever human magnetism succeeds in occupying a place amongst positive sciences, it will not be the fault of, nor due to, the official *savants*.

See, for instance, what is now taking place in the Academy of Sciences. On February the 26, 1844, François Arago, whom we must undoubtedly hold as one of those minds which are most ready to accept new truths, one of the least influenced by routine and best prepared for the battle of progress, said while analyzing and approving the unfavourable report of Bailly on the experiments of Mesmer:—

“One would really have to renounce the use of his reason, in order not to find in the contradictory experiments instituted by the Committee, the proof that *imagination alone* can produce all the phenomena recorded around the mesmeric tub (*baquet*), and that the magnetic processes stripped of the illusions of imagination are absolutely worthless.....Nothing can exceed the credulity of men in whatever relates to their health. This aphorism is of eternal truth. It explains how a portion of the public has once more returned to mesmeric practices.”

In short, Arago deduced from the conscientious experiments instituted in 1784, under the auspices of the members of the Academy of Sciences, that what is called animal magnetism *does not exist*, that there is *nothing* in it, no sign of a new force to be studied; and that, as far as any healing virtue to remove or alleviate suffering is concerned, there is, therefore, nothing to expect therefrom.

“Animal magnetism can well exist without being useful”—had already been remarked by Bailly,—“but it cannot be useful if it does not exist.” This is what was said in the Academy, in 1844, and what a great many *savants* continue to repeat to-day.

And here is what was said in this very Academy of Sciences by Mr. H. Milne-Edwards in one of its last meetings, 13th February, 1882:—

“Just now many persons are very actively engaged in the study of the abnormal phenomena which seem to take place through the organism of certain patients, by means similar to those formerly used by magnetizers. I, therefore, think it my duty to communicate to the Academy the following facts experimentally established on animals by

\* M. Camille Flammarion is the renowned French Astronomer of the Paris Observatory, Member of the Academy of Sciences, consequently—one of the forty “IMMORTALS.”—Ed.